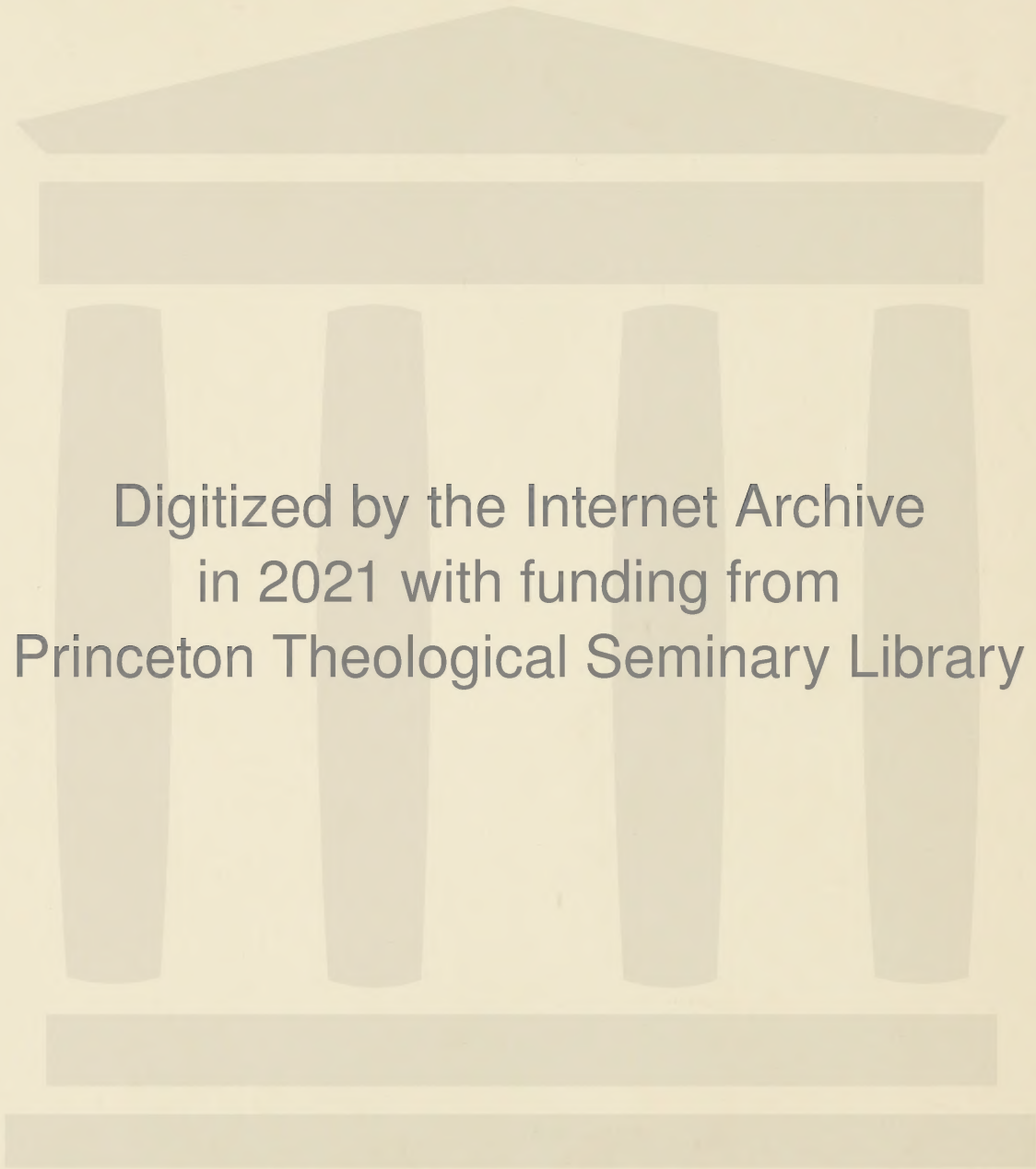
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VIEWPOINT

Vol. 3, No. 5 February 4, 1966

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DIALOGUE

(Editor's Note: The following is a conversation between Mrs. John L. Kipp and her five year old son after a day at Sunday School. The editors are pleased to offer this commentary on Christian Education.)

M=Mother S=Son

M. Finger-painting! Don't you have stories in that Sunday School?

S. Naw, we do fun things.

M. Well, I don't want to send you to a place where they don't have stories

S. Aw, I like that Sunday School. The ones that have stories just have baby ones, ones I don't like.

M. Like what?

S. Oh, Bozo...things like that.

M. Don't they have Bible stories?

S. Yes. I don't like Bible stories.

M. How about Moses...and Noah?

S. Oh, yes. I like them. But that's all.

M. How about David and the giant?

S. Well, you picked the three that I like. I don't like any others. ....Know what my favorite is? I heard it at a Sunday School where I was visiting once.

M. What story was that?

S. Well, it was about a girl and a boy. And they were grown up, so it was a man and a lady. Well, they weren't supposed to eat any apples. There was fruit on the tree and under the tree. Well, a snake gave an apple to the lady (that's the way he talked to her), and she took a bite of it and gave the man a bite. Then she made them all bare. And you know what?

M. What?

S. The lady and the children had fights with the man.

M. Huh!...Did they have names?

S. I don't remember. Wait a minute. I have a picture of it in my Bible.

Maybe if I look at the picture I can remember more to tell you. (long, unsuccessful search for Bible) Well, I'll draw you a picture and then I might remember some more about the story to tell you.

M. Okay.

S. (busily drawing) Have to do it all one color. Only have one crayon. Well, let's see. There weren't any pumpkins or any hallowe'en stuff on the tree. Just fruit.

M. What kind?

S. Oh, apples and bananas. Stuff like that. Tomatoes...Let's see, the tomatoes will be just circles, no stems. The apples are the ones with stems. ...Now, the lady still has a dress on because God doesn't know what she's doing. ...The man isn't looking at her, so I won't draw a face on him. I'll draw a face on her, though. She's pointing our way. Guess I'll draw hair on the man. He's picking up weeds. ...See?

M. Oh, that's very good. Where's the snake?

S. Up there on the tree. Handing her the apple. The rest of his body is wrapped around the Branch.

M. Oh, Good. Now I remember. Is the man's name Adam?

S. Yes!!!

M. And is the lady Eve?

S. Yes, that's the story! Don't you love that story? ...Why do you suppose God punished the man? He didn't know the snake took the apple off the tree.

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ON ECUMENICAL REFLECTIONS

by Paul A. Mickey

Early in December Maryknoll Seminary invited students from other seminaries in the New York area to meet for an Ecumenical Convocation at Maryknoll. The purpose for the gathering was to set aside "a day of Christian reflection on the word of God".

The first part of the convocation consisted of a Scripture service. For most Protestants this probably wasn't too exciting in itself. Several students read passages of Scripture. After each reading Father Grassi, of Maryknoll, gave an extemporaneous and free interpretation of the text, along

lines of hearing the word of God. What amazed me about this service was not its format, for that is almost too familiar to me. But for the Roman brethren, this reading and extemporaneous expounding seemed to be quite a new thing. It seemed to me that the Romans were discovering a new form of worship in the "liturgy of the Word". This reading and proclamation of the word was an immensely exciting discovery.

The second part of the formal sessions was a talk on proclamation by a Father Ledogar, who also used students to read Scripture. His talk centered on an interpretation of several passages on proclamation from Jeremiah. In addition to the threads of non-traditional theology which were woven into this session, I was most impressed by the way the session began and ended: with a musical round. That's right!! Father Ledogar sandwiched his presentation between two chants sung as very lively musical rounds.

In the late afternoon there was a free period for discussion groups. Part of what took place in the group that I joined has some rather interesting implications. Once talk settled down to the question of the relevant method of proclaiming the word of God, discussion moved between two poles of thought. The one side was assumed by the "contextual theology" students from Union Seminary. They were well tooled and skilled in what they had to say. They knew their position well enough to push the group continually toward discussing the problem from their point of view. The other end of the spectrum was much more ambiguous and ill-defined. The students from Maryknoll manned this position, if it can be called one. Apparently these students were really discovering for the first time, for themselves, the wonder and mystery of being able to say that the procalmation of God's word in part depends upon me and my situation; it is not derived entirely from the dogmatic assertions of others.

The discovery by the Roman students that proclamation involves a contextual setting which may or may not have a dogmatic basis, didn't stir the same sense of wonder and newness among the Protestants. There was however a notable conflict between this new discovery by the Maryknoll boys and the "contextual theology" of the Union boys. The men from Union Seminary were not at all content to allow this newness of individual freedom in proclamation, being discovered by the Catholics, to remain at the wonder level. They had very specific ideas how one's proclamation should be channeled. Their preoccupation with the proclamation going on outside the Church in the civil rights movement, etc,. kept them from granting the possibility of freshness and renewal within the Church.

This kind of reversal of the dogmatic position and the open position being worked out among the Union and Maryknoll groups was a revealing irony of the ecumenical movement. In contrast to this skirmish, the rest of the program and casual conversation suggested an openness and agreement about the similarities in our Christian faith.

Yet I am reminded of Dr. Hiltner's comment that understanding does no

proceed along lines of agreement and disagreement. I have "enjoyed" working in the inter-seminary endeavor. I also sense that behind this "warming up to each other", this agreement to reconsider a "lover's quarrel" that there is a great deal of conflict. So far, at least on the surface this disagreement either has been ignored or harmonized under a shrinking cloak of ecumenical sweetness.

Frankly, I am encouraged by the indications of this experience. These meetings show an honest attempt at getting Christians by various names to share their unity. Also, and I think fortunately so, there is a stirring and restlessness beneath the surface which is necessary if ecumencial discussion is to proceed beyond mere surface agreement. Such is the "whiff-and-whoof" of this Convocation. This same group has arranged for similiar get-togethers the first Saturday of each month during the spring semester. These meetings are rapidly becoming more serious than an ecumencial coffee break with plenty of cream and sugar for all.

Our first meeting is this Saturday, February 5, at Drew Seminary. If you care to join us sign up in the Campus Center.

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HAIKU'S

by Richard Young

The stone's quality or
The sculptor's skill---
Which determines the shape of man's life?

Love creates in birth;
Hate destroys in war.
The sun stares unblinkingly on, East to West.

The moon is romantic,
The sun, realistic;
Life's paradox mirrored in the universe.

Mothers bear
Fathers who kill
Where in the world is love?

Life's candle glows,
Death's wind blows;
Soon it will be dark.

Sunrise---a baby cries
Sunset---someone dies
Between lies life's fleeting day.

Breasts and womb do not
A woman make, but
An attitude does.

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FROM A PARTICIPANT OBSERVER

by Dale I. Gregoriew

As is typical in Theological Schools and Seminaries, there is always the "Chapel Situation" to contend with. Dr. McCord has even made comment on it during this year. As a participant observer in the morning worship "program", there are some questions which I feel need to be asked.

First, the daily service takes the form of a few rather de-nuded liturgies. In protestantism there is always the fear (in some circles) that we are becoming too "Roman". Perhaps what is actually meant is that we are becoming too sacerdotal, or too mechanical. In services where the minister does everything---including a "pastoral" prayer of his own concoction---is this anything but sacerdotalism? In services where congregational participation is limited to singing hymns and perhaps an occassional responsive reading; is this anything but priestly sacerdotalism---in English? Strictly speaking, the liturgy is the work of the people. Princeton Seminary is to be commended for its first step forward in doing this; particularly in the A-MEN response to prayers and the minimal versicles or preces in some of the printed liturgies. But, would it not be even better if when the Church gathers at 10 AM, the people would have more part? A beginning might be that the congregation could stand at the close of the service and sing their "so-be-it", instead of the rubber-stamp amen given by the Choir after the benediction!

The Reformation was not only a negative movement---as most Protestants are want to make it---but, it is a positive movement as well! For example, the Absolution was rethought by the Reformers; they no longer restricted it to a magical-mechanistic ritual; but recognized that it was a gift of the Gospel to the whole Church. In the understanding of the priesthood of all believers, any Christian can forgive the penitent in the name of God. Are we ever told by the representative persons of the Church who lead our worship that our sins are forgiven? Indeed not, although an attempt is made through pious moralisms with "if" clauses, in the amorphous part of the "liturgy" called the Words of Assurance. Brethren, I am a sinner, and I don't want comfortable words, I want comforting words, I want to hear the Gospel, that I am forgiven.

Thirdly, even our Roman Catholic brethren are realizing the salutory importance of declaring the Gospel in the vernacular. Yet, our very fine choirs sing the Gospel in foreign languages. But you may object, the music

is uplifting! The question remains, if we Sons of the Reformation emphasize the importance of the Word, would it not be better if it were in English? Also, music is but the handmaiden which is to enrich, or embellish the Word, not cloud it.

Finally, we Christians and especially we Children of the Reformation have much for which to be joyous. Our theology of worship is that of rending thanks to God for His Grace to us; a celebration, an Eucharisto of God's people. In our daily celebration, especially in the hymns, it sounds more like we are mourning the death and condemnation of a brother than praising God! Would it be possible for our organist, our choirs, and most importantly, ourselves, to express thanksgiving with more life than is extant?

Can it be that the Church of Christ, the people of God, the congregation which gathers at Miller Chapel daily at 10 AM, be true to its tradition, its faith and its theology?

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LETTER FROM THE INTERNS

None of us receive commissions for selling internships. But we veterans would like to submit this joint letter of endorsement to all members of the middler class who might consider applying for the increased number of available internships for 1966-67.

On several occasions the interns of '64-'65 have met together with Dr. Adams and with other members of the faculty to discuss their internships in light of seminary education. And in spite of the multifarious experiences of the intern programs, there were several points of consensus.

First, the intern year challenges the final year of seminary courses and suggests a further reappraisal of curriculum and field work. More particularly, for each of us the past year has sharpened our perspective upon our senior year at seminary. For most of us it has set the academic scene in a balanced perspective and has helped prevent us from taking ourselves too seriously. And the year has provided us with a greater sense of confidence and discrimination in our course work, while illuminating the gaps in our seminary curriculums.

Also we feel better about our vocational decisions. This does not mean that we have all been seduced into a stereotyped parish ministry, nor does it indicate that we are totally disenchanted with the Church as an institution. It does mean, however, that we are able to look at the future possibilities with a better understanding of the role of theological education, of our abilities and limitations, and of the Church in today's society. In short these concrete experiences have provided

us with far more than field work and/or seminary training can hope to provide by themselves.

If you have not considered an intern year, we invite you to think it over. We would welcome your questions and would offer more specific information concerning our individual experiences. Even if you are only remotely interested in such a venture, we suggest that you investigate the numerous internship opportunities listed outside the Field Education Office.

Signed,

David Rogge, Sea and Land Presbyterian Church, New York
Bruce Ingles, First Presbyterian Churc Fort Wayne, Indiana
George Tunius, Union Presbyterian Chur Herald Harbor, Maryland
Marlynn May, University of Southern Ca ifornia, Los Angeles, California
Ron Richardson, University Presbyteria Church, Seattle, Washington
John Neal, Little Church of the Prairi Tacoma, Washington

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TWO MODEST PROPOSALS

by Ted Voelker

One

Concerning Term Papers. I propose that term papers which will represent the full grade or a major aprt of it not be due before the regularly scheduled examination date for the given course. The same should be true of final examinastions.

It is realized that one of the main reasons for the faculty's requirir papers to be submitted by the last day or last precept of the class sessior is to allow the student more time to read for comprehensive examinations. This is a generous and noble idea.

What happens in many (or most) cases is that the students spend the last weeks or months of the class semester working on papers. To write a good paper takes time. Time that is required to keep up with precept readings and go to class. The very evident result is a great drop in attendanc during the latter part of each semester and an almost complete cessation of

any assigned reading not directly related to the term papers. This cutting of classes and decreased class reading probably cancels out most of the good that will be gained from the extra time during reading period to prepare for the comps.

It is easy to say that the student should continue to go to classes regularly, do all the assigned reading AND prepare the early term papers. It is not as easy to do. For those students who can accomplish this the faculty could encourage turning in the papers when classes end. Maybe the writer and his comrades are slow, lazy and unorganized but it seems that demanding the completion of papers before exam season only serves to crowd an already busy schedule.

Two

Concerning General Examinations. It was a great help to me and numbers of my comrades to be able to include in our long term (three year) academic planning the taking of a general examination in September. Granted everyone is busy during the summer. Still we return to school in September facing no exam or term paper deadline. The almost four month summer vacation affords a wealth of time to prepare properly for a comp. Much more than is available between September and February or between February and June.

I propose that the Seminary continue to administer general examinations in September. I further submit that the general examination in Practical Theology could and should be offered to the Seniors in September. Chances are the difference of one more semester in Seminary will make little significant advancement in preparing seniors for the comp. I submit the seniors would probably do worse in February than in September.

By February the thoughts of every senior will be on any subject except comps. If an orientation to the Practical Comp is needed it can easily be given to the second semester middlers and they can be given some advice as to how they might prepare for it during the summer.

If seniors can fulfill the requirements of the general examinations by September of their senior year they could be freed to concentrate on their special area, interview for churches, and maybe even to prepare Theses, a missing requirement at Princeton Seminary which might well do as much to help our scholastic development and academic prestige as the general examinations.

Proposals without end. Amen. Amen.

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NEW EVENING

by Laird J. Stuart

Against the soft stillness of pink and blue blown together,
Around the green and darkening shapes of trees
Yet full, holding on before the first fresh winds,
Wings beating weave a pattern
To pull the cooling moisture down,
And show a ring around the moon.

In our own time, tanning in early Autumn
Barely born and brazen before the legends of the past,
Is a tide to sanctify the moment's hopes
Poised and open before the evening star,
And a chance to see reflecting on the moon
The caverns of our wills,
Crow's nests and diamond at the black, bright bottom of our stride.

Here beneath the darkening stillness
Would illusion find only fear,
Fear alone with its sulking mockery
Of another's dimly dancing promise of error or glory?

In our time
Occasional prophets dare to point to the pendant strangeness of tomorrow,
And wait in wild and searching calls for answers
For even the faintest, distant echo of a will alive with grace and courage
To fashion now a richer peace.

VIEWPOINT

Vol. 3 No. 6 February 18, 1966

The VIEWPOINT again rears its misshapen head bringing our readers a potpourri which includes doubious cinema review from the venomous pen of J. Randall Nichols, a serious and spirited exchange of views on the merits (and demerits) of the contemporary service of worship held February 9 in Miller Chapel--Mr. Laurie with the merits, Mr. Maxwell with the demerits--David L. Beck provides poetry in the light of the Lord's Prayer, and Damon D. Hickey rounds out this issue with a thought provoking discussion of the problem of Law and Gospel right here at Princeton. These gentelmen are to be commended for their fine work, and the Editors extend a cordial invitation to all those interested in responding to points of view expressed in these pages. Please do so or add to the potpourri via the Campus mail.

The Editors

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The Editors

Randy Nichols Ann DuBois
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JULIET OF THE SPIRITS: AN INTERPRETATION AND REVIEW

by J. Randall Nichols

I got my money's worth out of Felini's latest effort by indulging in the favorite foreign flick game of symbolic interpretation. While this is of dubious value so far as literary (?) criticism goes, it is a way of justifying an expenditure of $1.25 (times 2). In fact, as I see it, it is the only way. I want here to spin some fanciful webs of interpretation, and then offer a warning by way of "review". Since everyone who sees the flick will no doubt have his own version of this interpretative game, I hope we can make this a group endeavor, with the reader interjecting from time to time.

Now, to the first question: what's with Juliet, besides a coterie of strange people and non-people? (Whether they are "spirits" is, I believe, an open question. They were not, in any case, the spirits I would have welcomed most during the course of the movie.) My answer: the poor girl is frigid and barren, and according to Fellini's home-spun depth psychology fixated somewhere back in the oedipal stage. There is a load of symbolism to support this, it seems to me, mixed in with an equally impressive load of psychic red-herrings.

(1) The recurring symbol that most struck me is the horse. The horse, in fact, seemed the most human thing in the whole movie, and I was always grateful for this bit of equestrian equillibrium. Juliet first sees horses when she tugs the rope and hauls a barge out of the ocean, on which are displayed two rigid horses, one upright and one supine. Horse figurines are seen on the table beside her telephone. And it was the bareback rider that her grandfather ran off (or rather flew off) with many years before. Horses, I am suggesting, are symbols of sexual power, which Juliet does not have. Her horses are plaster figurines or rigid or dead. And the most important horse is the one ridden by the bareback rider who got her grandfather all up in the air.

(2) Which leads us to the second symbol pattern, flying. Everybody flies or rises. Grandfather takes off in a circus plane. Suzy rides up into the treetops in a basket. Jet planes fly overhead twice in the picture. Over Suzy's bed is a ceiling mirror, for a good bird's-eye view of whatever goes on beneath. Ane most to the point, Juliet herself once flew in the convent when she played the part of the burning martyr. Regrettably, her sainted grandfather cut her down just as the rising couch-contraption was nearing the door (!) into which it was to vanish. God was presumably behind the dusty door, but we really do not know this. Grandfather intervened. Juliet herself was denied the opportunity of flying away with thin noble father figure. The next time Juliet tries to fly in the same way is when she goes up in the bucket to Suzy's treehouse with its well-stocked bar. The same didn't happen there as didn't happen with her grandfather in the airplane as didn't happen in "heaven" during the martyrdom pageant.

(3) Tunnels. She dares not slide down the long tunnel in Suzy's room, and into the pool below. A pool of water is, I take it, symbolic of fertility, sexual power, and most of all birth. Sliding down the tunnel would be the sexual experience Juliet lacks. The next tunnel is that in which (near the end of the film) the child strapped to the martyr's bed is resting. Juliet releases the child in the tunnel, hugs her, and sends her away. (A bit of primary narcissism there, for the folks back home.) Not being able to fly, or ascend completely, and not being able to slide down the tunnel are, I take it, roughly equivalent symbols of frigidity.

(4) Material, draperies, fancy hats, etc. Billows of material will be symbols of feminine sexuality (speaking generally), and it is note-worthy that Juliet is always very austerely dressed by comparison with her flamboyantly bedecked friends. Her salad-bolw hats are ever-present, and compare with the feathery, floppy headgear of the "spirits"

The same for clothing. Juliet usually looks a little like a coolie. I am taking this to represent her frigidity. Perhaps the color red might be of interest here. The red Juliet wears is in scarf and dress. The red others wear is on their lips. Red is the color of the artificial flames which were to engulf the child martyr. Red is the color of the coat worn by the old gentleman who first hands her the rope to tug, near the beginning of the film. Red, the color of passion, is what she wears to the party of Suzy's when she nearly has her affair with the godson. It is the color of the sexuality she lacks. Normally she is wearing black or white. White is the color of her bedclothes, and it doesn't surprise us in the least that unfaithful George wears a nightshade.

(5) Flowers, children, vegetables and animals all constitute a symbol of generation. The client from Spain remarks that anyone who could grow such beautiful flowers must be passionate. That, looking back on it, is the one honestly human, honestly tragic line or symbol in the whole movie. The significance of these items is that Juliet has something to do with them, but never enough: the children are her nieces, and she has to surrender them to their mother (after being chastised for not giving them enough sun). The flowers are not as good as last year's, and she cuts them and gives them to the maid. The peppers were to be strung and dried for later consumption. The anniversary gift for George is hidden under a napkin and never discovered. Most telling of all, for my money, is the stray cat who falls into the urn and has to be retrieved. The emergence of the "child" from the "womb" cannot be undertaken by Juliet herself; the gardener has to do it, and then Juliet is obliged to give the cat (red bow and all) back to its owner. Plainly, she is not producing her own "children" for her own husband. And when George finally packs to go we get a last look at the lollipop trees lining the front walk: they are covered with plastic. The only chance of her fertility's being realized (since she turned down the affair offered at Suzy's party) is leaving. The symbolic trees are covered with plastic. Plaintively she asks the maid whether a vegetable has been prepared for George's last meal. I hear this to say "has a child been given to him?"

The net effect of these sample images---there are many more goodies---is a picture of frigidity and barrenness. What, after all, is the article that George has furnished his mistress's house with? A whole table-full of mortar-and-pestles, as good a symbol of sexual intercourse as you could ask for. It is what his own house does not have. It is what Juliet who could not go through the convent door or down the tunnel cannot successfully do.

Now for the "review". The film strikeds me as a visual version of dream interpretation and/or free-association, without any context. Symbolic interpretation is fun, and a game. The danger is the same as with trying to interpret a dream without knowing anything about the dreamer or the circumstances of the dream. What I have done is instructive and amusing; but it is psychologically irresponsible. One could go through many more symbols. We tend to hail this film as very arty, very well doen, and very communicative. I disagree, especially with the communicating power. A homespun Hollywood drama may not be so symbolic, but even at its worse such a production provides something of a context for whatever personality investigation and speculation we wish to do with respect to the characters. Fellini's film represents to me the parlor-game psychic-antics that nearly ruined the reputation of orthodox Freudian psychoanalysis in the 1920's. I suggest, however, that everyone see it, especially those who are inclined to analyze their own and others' behavior by means of depth psychological models. Juliet of the Spirits should be a good demonstration of the impersonality, vacuity, and the intellectual sleaziness of half-baked psychoanalysis. For a look at real people in trouble this is not the film to see. It is one big symbol, and communicates little except frustrated sex in the sky.

EVENING CHAPEL: AN OBSERVATION

by James R. Laurie

The recent evening chapel service in contemporary idiom was a significant worship experience for which I want to express my appreciation. Even when I go to chapel with the best intentions, and the Scriptures stimulating and the music pleasant, there is often something essential lacking which makes it difficult for me to worship. I am sure the services are meaningful to some, but they usually seem strange to me and quite unconnected with most of my "outside" thoughts and activities.

In striking contrast to this feeling of discontinuity, the contemporary service provided an atmosphere which was conducive to worship, even in the face of certain technical weaknesses. While the band might have been placed less centrally, and their selections integrated more effectively into the mood and spirit of the service, as well as some provision made for direct congregational participation, the basic virtues of the service far outweighed these weaknesses, which could easily be found in many of the more "traditional" evening services.

The leaders seemed to take the changing times seriously and attempted to focus and distill and to hold up for reflection what is most important to people outside the confines of the chapel. They developed a worship service in tune with daily activities. Because the forms were natural and in continuity with popular mediums of expression, I could concentrate on meaning and feeling and content instead of form. The lack of direct congregational participation was not especially detracting because of I could take part through the hymns and readings of those who conducted the service, and had experienced with others in the congregation the relationships which were described.

The attitudes and information communicated in the service both articulated and challenged my thoughts and activities. My spirit speaks prayers which are more like those of Malcom Boyd in Are You Running With Me, Jesus? than the Book of Common Worship. My ears respond to folk music and rock and roll on guitar and drums more readily than to Bach and Mozart on the organ. (The latter are great for concerts and recitals, but not very effective as mediums for daily expression.) In the same way, the theology which is verbalized by Bob Dylan is of greater significance to my thinking than that of Calvin or the Westminister Assembly. The service was truly worship because it allowed me to meditate on my relationship to God and man and on the opportunities for life which are offered in Christ, rather than on the translation of "foreign sounds" into meaningful styles and terms.

The fact that the innovators offered the period of folk singing, rock and roll, poetry, and Scripture as worship has helped me to see new potential for the evening services. Perhaps a system could be worked out so that traditional and more contemporary services could be conducted on alternate nights, in a pattern like the tea-coffee system at the noon meal in the dining hall. Both have value, but neither is exactly right for everyone all the time. I, for one, can worship more easily and more openly in the contemporary service. It was a solemn occasion and a corporate celebration of the common life of the community. It was a ceremony of thanksgiving for life and its rich blessings and potential. It was a time of contemplation and repentence and confession in which the sense of assurance of pardon and reaffirmation were real. I went "back into the world" as a person who had been refreshed and renewed and had discovered new resources for coping with life and new insights into the nature of the relationships which sustain it. Many thanks to the leaders.

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ON CONTEMPORARY EXPRESSIONS OF THE LITURGY

by Jack M. Maxwell

This decade is witnessing quite a renewed liturgical interest on several fronts. In theology, language, and musical expression our historic modes of worship are being reassessed, with uneven and often ridiculous results. From Geoffrey Beaumont and Westminster Abbey to Duke Ellington and Grace Cathedral (and most recently, Fifth Avenue Presbyterian Church), wedding bells are tolling the matrimony of worship and contemporary music.

Such a bell tolled on the Seminary campus the evening of February 9; however, on that occasion wedding bell became death knell. I say this by way of evaluating one single event, and by no means wish to cast a general condemnation on the trend described above, for that trend may yet bear promising fruit.

A youthful, though commendably good, combo hardly completed the "Prelude" when it became quite apparent the direction this "service of worship" would take---an axe-grinding rehersal of the demise of the corpus christianum. The familiar "Little Boxes"---a solo---was the "Call to Worship" and "Hymn of Adoration" all rolled into one. Next came the "Prayer of Confession" and "Assurance of Pardon"---a choral reading. "How do you bild tomorrow" with "paper-doll people" and "values. ... .vended like vegetables." (The Confession.) It is simple: you "peel the paper to the one beneath" so the lost value of "a bird's pure note" may be reclaimed. (The Absolution.)

"Prophecy" next appeared (again a solo) in the form of Dylan's jeremiad, "Times Are A'Changin' ". The quartet responded with "Baby, Don't You Cry".

When in doubt, grab a Psalm; so the "sermon" took its spurious text in the 39th. As bad sermons go, this one was a gem. It used just enough of its text to get it going in the direction it intended to go anyway, and then proceeded to wander literally all about the earth and back again. Everything from the meaning and purpose of church attendance to a secure, uncommitted, and self-centered faith was raised, discussed, and eventually resolved in the assertion that Christ came in the flesh to relieve the sorrows of his children.

In case there remained anyone yet unconvinced that Christ came in the flesh, three members of the choral group returned to their seats while the fourth proved the point beyond doubt or debate by reading an approporiate cutting from Luke 2.

At last it came: Ite, Missa est---the benediction. This bit of poetic homespun pronounced its own woeful commentary: "And now go forth to seek peace, love, and to know God as Father". Sadly enough, even here the congregation could nor respond, Deo gratias. For what could we thank God? We had come seeking peace---knowing so well our "little boxes", cowardly faith, and "paper-mâché" souls---and were told at the last that we must go forth to find it. Quite a difference between that hopeless turning away, and the healing words which have nourished our faith so many times before: "The very God of peace sanctify you wholly. . ."; "the peace of God, which passeth all understanding. . ."; "the God of peace, that brought again from the dead. . ."; "God in peace; God the Father, Son and Holy Spirit, preserve and keep you this day and for evermore. Amen."

I heartily commend the participants in this performance for their attempt to say some meaningful word in a fresh way; but I am disappointed that given the opportunity, their obvious talents were not better used. It is possible to employ contemporary music as a vehicle for corporate worship---Vince Guaraldi has proved it

(Fantasy, #8367) even if Paul Horn (RCA, #LSP-3414) failed; however, the Chapel service was not worship by any legitimate understanding of the term. The meaning and sequence were esoteric for the most part, totally lacking continuity. Use of Scripture was farcical, out of context, and proof-text in the worst way. The writing was saturated with cheap alliteration. Congregational participation was non-existent. But was the congregation "involved"? If twisting down the aisle at 9:58, tapping your foot and jerking your head until 10:25, and twisting out the door again all constitute involvement, then, Yes. But is it the kind of corporate participation which has always been Protestantism's prime criterion for worship? There was no thanksgiving, no "sacrifice of praise", no commemoration, no eschatological dimension anywhere to be found.

In short, it was a performance---a lecture, as it were---which can perhaps be justified in that building we call the Chapel (especially since one was held there the previous hour); however, it cannot be justified when it seeks to cloak itself in a devotional mantle and call itself worship.

Let us have more liturgical experimentation, and the evening hour is the very occasion for it; but let us seek a broader purpose than that recently evidenced, and, above all, "Let us worship God".

(Note: the liturgical structure, i.e., "Call to Worship", "Sermon", etc., is my own imposition and was not intended, overtly at least, by the participants.)

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REFLECTION

by David L. Beck

prayer is good sometimes. even when the words don't apply. prayer is good sometimes. prayer makes you remember the something more, the something beyond, the good you don't see as you watch. prayer is good sometimes.

Our Father who art in heaven, hallowed be Thy name

she lay there. in the middle of the hall. receiving ward. people passing all around. she lay there on a mobile stretcher. young. twenty four. buxom and brown. a full face of tan with soft features and gentle eyes. a kind face. nearby another stretcher, another case. an ebony giant with dextrose bubbling into his veins. a clear bottle of clear liquid swinging above him from a metal perch like a censer above some altar. she lay there. meek, feminine, brown. brown mother earth she was. brown mother earth of womanhood, parenthood, naturehood, motherhood.

Thy kindgom come, Thy will be done, on earth as it is in heaven

she would be admitted. blood count down. undetected until now. she would be admitted. she had bled much. tough policemen in side aisles shook their heads. women watched silently. their eyes hid a common grief. sympathy unextended. yet sympathy was there. two young ministers did nothing. transfixed. no words to utter. no prayers to find. blessed here are not the meek. the earth they inherit must be in heaven.

Give us this day our daily bread

Luther toiled. Luther is her husband. Luther toiled washing dishes. bread

must be earned in this world. bread is hard to find. Luther would not leave his dishes. Luther toiled. bread is hard to find. he stayed with his dishes. his wife stayed with her pain.

Forgive us our trespasses as we forgive those who trespass against us

a man's home is his castle. a woman's body is her temple. both had been desecrated while Luther toiled. two large tears crept from her eyes and slid slowly down her face. lips pinched and bitten against the pain. a white sheet covered her. dark, young, wild, evil. in early evening. into the apartment. alone. both alone. forgive not him who trespasses.

And lead us not into temptation but deliver us from evil

she trembled. violently. visibly. her body trembled. torn clothing piled unarranged lay at the fool of the stretcher. her face soft in grief. now tense in pain. two more tears came sliding down. alone she lay there. Luther toiled. Luther would not leave his dishes. alone she lay there. others watched. delivered now from evil. she would be admitted. delivered too late. brown mother earth lay trembling.

For Thine is the kingdom and the power, and the glory for ever and ever. Amen.

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LAW AND FREEDOM AT PRINCETON SEMINARY

by Damon D. Hickey

When one comes to Princeton Seminary, he learns to live by rules. Despite the vast and beneficial changes that have taken place in the curriculum and program in the past few years, a feeling still persists of stringent adherence to an outmoded style of eduction. Students receive a list of Academic Regulations that is, as one student pointed out, longer than the Federal Constitution. Despite preceptorials, the undergraduate program is lecture-heavy. There are times and seasons for all things, from meals to due dates on papers, and they are administered as if they were intended to prepare us for the finality of the eschaton. One professor, in his course syllabus, has said of the rigorous enforcement of dates for papers, "While in other matters we try to live by the gospel rather than the law, in this matter we are a Pharisee of the Pharisees."

Princeton Seminary is, above all, a school for training men to serve in the ministry. As such, its well ordered program does perhaps prepare men for the self-discipline and responsibility that church work demands. Yet the Seminary's style of life is one of law, not of Gospel freedom. Christian theology aside, the educational enterprise is one that demands freedom, not only of expression, but also of movement within the total program of study. In the brochure that the Seminary sends to prospective students, President McCord says that here, "theological discussion is the daily bread." His remarks should be revised. Theological lectureship is the daily bread, whereas the vast majority of our discussion centers around mechanics: when assignments are due, grades, the personalities of lecturers, and the like.

Obviously, to balance the situation and produce the desired change of educational style, more than one institutional change is needed. A good starting point, however, lies in the very basic matter of faculty-student contact, especially at mealtime. Except for an occational faculty-student luncheon, the stimulation of "live" faculty

members is sadly lacking from the refectory tables. It is not clear whether the faculty is just tired at meals, or whether the members are afraid of students who are not separated from them by a podium. Perhaps more artificial inducements, such as meal subsidies, are necessary to bring our senior scholars upstairs to our tables. One cannot help thinking that, were the gathering together of the Seminary community at meals an object of concern equal to their gathering at daily worship, the climate and procedure would be different than it is.

One other factor hampers mealtime discussion. Because waiters have to set the tables for the next meal, the eater-discussers are forced to abandon the refectory immediately upon completion of their meals. Whereas it can be argued that, theoretically, students (and faculty) could continue to discuss in the lounge, it is a clear fact that, once a discussion is interrupted decisively, the participants recall their duties elsewhere and disperse before they have really finished talking. It is probably heretical to suggest a major revision in Slater's ritual, but it is imperative that the present situation should alter. If, for example, the waiters ate with everyone else (it's not impossible; it's been done successfully elsewhere), the time they usually spend coming early to eat could be occupied in setting the tables before the meals. Then all that would be required afterward would be the celaring off of dirty dishes which could be done without disrupting discussion. If this is not the best solution, there are undoubtedly others. At any rate, something should be done.

In short, a great many steps are necessary if the mechanical, highly structured elements of our education are to be transformed into a living, vital experience of learning. While we were children, educational law was our school master, but now we must put away childish things and learn to live, under the aegis of grace and freedom.

VIEWPOINT

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VIEWPOINT is a bi-monthly student publication at Princeton Theological Seminary. It is an informal journal of opinion, and welcomes contributions from students and faculty. Poetry, criticism, essays, and commentary on the campus environment are all welcome, so long as each contribution expresses a reflective point of view. Articles should be submitted to the Office of Student Publications, 111 Hodge Hall, no later than the Monday preceding the date of issue in which they are to appear. While nearly all submissions are printed, the editors reserve the right not to print, or to defer for later publication, any article submitted. The editors assume no responsibility for opinions other than their own; neither do the articles herein reflect

"IT'S YOU AND ME, LORD, RIGHT?" WRONG!

by Anthony L. Hite

The presence last week of Dean Charles Whiston of the Church Divinity School of the Pacific sparked a good deal of debate and personal reflection. For this I think we may be thankful. Very few professorial types provoke sustained theological discussion which has direct bearing on our self-images, and it softens the hardest of hearts to encounter such a man. Yet some debatable features of Dean Whiston's reasoning compel me to be somewhat less than eulogistic. Since this is the case, I suppose I ought to admit that my contact with the Dean was not as extensive as that of many of my colleagues. I urge them to fill in any gaps or correct any distortions which may occur as a result.

Dr. Whiston seems concerned over a lack of the sense of the transcendent, the spiritual, as a vital dimension in the lives of seminarians. Now this may very well be true, but the way in which the Dean reaches this conclusion is, I think, somewhat misleading. He seems to identify the spiritual vitality of a seminary community with the audible and observable practices of what he calls the "discipline of prayer." So, since not a lot of that discipline goes on around here, our spiritual potential lies fallow. On the other hand, Dr. Whiston defines prayer as a relationship of communication existing between God and men via Christ as mediator. I personally believe that God has sustained a relationship with me in Jesus Christ; that is, I believe that a reality impinges upon me in everyday concourse which I feel is best described in personal terms and with reference to Jesus Christ. In moments of academic inactivity and relative peace and quiet, the sense of this reality often becomes acute and forms an important, if not crucial element in my life as a "Christian." The reality, moreover, breaks in upon my closest relationships with other human beings. Yet I do not practice the "discipline of prayer" nor do I "talk to God through Jesus." I must admit it is doubtful whether the Dean, nor anyone else for that matter, would single out my own life as a paragon of spiritual power --- a pity. I would argue, however, that spiritual power, whatever it looks like, does not necessarily come wrapped up in Dr. Whiston's programmatic package.

The serenity and incredible equipoise characteristic of a man of prayer (a la Whiston) does look inviting. But I wonder whether the Dean may have stumbled on to a much more complex and difficult question than the one with which he himself is directly concerned. President McCord quotes the founders of the seminary who believed "religion without learning, or learning without religion, in the ministers of the Gospel, must ultimately prove injurious to the Church." Well, I think it's pretty clear that the administrative emphasis is upon learning and not religion --- the 10 A.M. burst of worship notwithstanding. We are called upon to strive for academic excellence and professional competence, and faithfulness is to be expressed in those terms. And thus it should be. A choice has been made; this is to be an academic community not a monastery (thank God!). The question, it seems to me, is this: can a spiritual dimension of life anything at all like that proposed by Dean Whiston flourish in an environment so charged with the pressures and distractions of academic work? And a much more important question must be raised as soon as we have dismissed this first query.

You might put this second and more fundamental question this way. Do the assumptions as to the nature and shape of academic excellence and professional competence which lie behind the community structure in which we find ourselves as students make it impossible for us to relate to one another as human beings and thereby to discover what it really means to be related to God in Jesus Christ as ministers

of the Gospel? I am convinced that the Word of God does in fact come to our hearts as we study within the community and its program. And this Word stirs us in the deep places of our souls. But the Word also stirs up a lot of anguish; it shines light on areas of our lives which frighten us --- indeed, which terrify us. I think it is safe to say that the Word of God has brought on a certain amount of disintegration in the lives of most of us, and if there is to be re-integration, health, there must be time and opportunity for truly human community --- community which is not solely task oriented. Conflicts create a burden of anxiety which must be shared. Yet, due to the competition and the stress on competence and the feelings of inferiority and doubt which stress of this kind brings on, we find ourselves in self-imposed isolation. The way we speak about our new theological discoveries (which "liberate" us from anachronistic and intellectually disreputable forms of faith) often reveals a deep nervousness and sense of guilt rather than a spirit of freedom. And it is the nervousness and guilt which isolate us from community in which our real conflicts might be faced and resolved. To aruge that we ought to "seek Jesus" while locked up in this isolation is to forget that the Word of God is designed to establish a community of openness wherein we may unmask without loss of status (social or academic). To seek Jesus in the Garden alone is to propel oneself into a haven of self-deception.

To sum it up, I would argue that we must restate (and thus recapture) the spiritual dimension in terms of community and not in terms of any new piety. The identification of spiritual vitality with disciplined prayer programs is, in my opinion, bogus and misleading. To speak of spiritual vitality is to speak about the way human life ought to be lived, and humans live in community. The route to community is not via heaven (nor any haven); the route is really rather earthy. On the other hand, we must get straight what kind of community will further our growth in the Spirit, and I have argued that doing only a task will not lead us very far --- in fact, the task orientation may even be misleading. There must be time and opportunity to engage in the cooperative enterprise of discovering who we are and what we really believe and what we are going to do about it. Things would be more efficient if these questions didn't pop up, I agree, but they do pop up and they nag us. There must be a balance between efficiency and growth both of which are pressing needs and both of which are very time consuming. Here's hoping.....

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JULIET RE-VIEWED

by James E. Roghair

Juliet of the Spirits is an extermely complex film, and consequently it eludes definitive interpretation. Like all true artists Felini says what he has to say in the art, and that what is not reducible to simple prose. I feel that Mr. Nichols' review in the previous issue was an attempt to produce the interpretation, and he very well might be convincing by the sheer weight of his steam-roller wit and sarcasm. Although I have sincere admiration for the profundity of his symbol interpretation, I take exception to his total view of the film.

For Mr. Nichols the film is basically a picture of frigidity and consequent barrenness. This is certainly an interpretation --- perfectly legitimate, especially in light of his very good documentation. However, beyond the symbolism of "frustrated sex" he has failed to see the "real people in trouble." Juliet is both real and in trouble.

Juliet is a good woman --- perhaps too good. She is so good that her life is lived in the realm of the ideal. She has defined herself in terms of other people ---

a very religious thing to do, but terribly inadequate if one is to emerge as a true individual. Constantly dominated by her mother and her husband, Juliet's self-sacrifice is symbolized by the childhood martyr play, which becomes the story of her life. She is enslaved by her self-sacrifice until her moment of truth in which she sets herself free from the imprisonment of martyrdom. (Interpret this scene as narcissism if that is the bent of your imagination, but do not fixate upon it! The meaning goes beyond that!) Juliet's grandfather --- not sainted in any sense of the word with which I am familiar --- is a foreshadowing symbol of the release from binding religiosity. Her final release is symbolized by her standing up to her mother, then turning to see that the door she had been fighting to open now stands ajar. She frees herself from the martyr's bed, as Grandfather had done before, and walks out into the woods. She is a free individual. What she will do with the Spirits which haunted and bound her we do not know, but she is now free to choose what she will do with them. She will no longer be bound by any Spirits.

This is a film of a real woman in the clutches of humiliating depersonalization at the hands of piety. But it is also a film of hope for the freedom from these shackles. It is much more than "one big symbol" as Nichols interpreted it, for it touches the reality of life. People are imprisoned --- often by piety. The imprisoned need to be freed. Hope for freedom is a welcome breeze blowing life to dying prisoners.

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THE OPENING OF THE TOMB
OR
A CRYPTIC COMMENT ON THE POSSIBILITY THAT EASTER CAME EARLY THIS YEAR

by Ralph C. Chandler

The renewal of the Church has come from some improbable places. The Cistercians picked some of the most inhospitable and isolated sites in eleventh and twelfth century France on which to build their monasteries. The University at Wittenberg and anyone who taught there could not have seemed more out of the mainstream of the Church's life and thought at this time of year in 1517. The Anglican clergyman who went around eighteenth century England preaching hope to oppressed and depressed people in an age suspicious of any kind of expressed emotion was certainly on the thin edge of ecclesiastical respectability. Yet Bernard of Clairvaux, Martin Luther, John Wesley, and those around them, were used by God to revitilize the Church. The Movements which produced them and which they produced were forms of the resurrection of Christ.

A good deal has been written during the past five years on the death of God. I am convinced that the answer to the needs calling forth the death of God theology will come from as unpredictable a place as the answer to the needs of other times. That place might be the parish. The modest evidence I can cite is what is happening in a former storage room of the First Presbyterian Church from three to five in the afternoon.

A group of high school teenagers came to me several weeks ago, asking that the college room, or coffee house, be opened to them after school. They came uninterested in the church as an institution. They came in the dress and with the manner of adolescent rebellion. They came quoting Nietzsche to the effect that God is dead and the Church is his tomb. But they came.

We responded by opening The Next Door, which the high shcool students renamed The Tomb to distinguish its afternoon from its Friday and Saturday night use by collegians. A dozen seminarians volunteered to supervise its afternoon operation. Now, a month later, what is our evaluation of the wisdom of the action? The Tomb is performing an integrative function on several levels. Teenagers from all three local secondary schools: Princeton High, Hun, and Princeton Day have found a common meeting place. Teenagers from all four status groups: 400's, Stompers, Hoods, and Greasers have found a common meeting place. Seminarians and members of First Church have become realistically involved in a major aspect of community living.

There are problems with being involved. Many of the teenagers smoke, for example. This is morally offensive to some members of the congregation, as well as a fire hazard. The smoke creates a ventilation problem. A few teenagers kiss and neck. This too must be kept in bounds. They are noisy. The supervisors and the teenagers themselves are currently attempting to find the middle ground between bridled and unbridled behavior. This in itself is an excercise in responsible citizenship. On Friday afternoon, February 25th, for example, some 100 teenagers gathered in the assembly room of the church to discuss these and other problems prominent in the newspapers. The important point is that we are talking. For adults talking means a lot of careful listening. For this church it is a new kind of ministry. It may be yet another form of the resurrection of Christ. When tombs open new things happen.

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THE GENERALS IN SPECIFIC

by John T. Galloway, Jr.

Upon entering seminary, we BD's of the Class of 1966 were handed a green booklet and told that this was a "syllabus" which would set out for us the requirements "preparatory for the general examinations in the four departments of instruction." The most cursory glance at the list indicated that our task was gargantuan. Most students panicked, read twenty-five pages of some book on the syllabus, and then hid the darn thing for more than a year. If my amateurish efforts to read student opinion be correct, most students have been caught in the dilemma of having to keep up with course work which has little bearing upon the general exams, while not having enough time to tackle the green monster.

Now that the generals have been taken, it has become obvious that between the time when our class entered this institution and the time we took our exams something went hay-wire. Faced with a colossal task upon entering, the senior could be confident that he would pass even if he were virtually illiterate in all four areas. The syllabus was not tackled, let alone mastered; and nobody, including the graders, seemed to care. The real purpose of the exams had not been explained, and nobody seemed able to do so. Worst of all, the potentially vital relationship between student, faculty, and library has had little or nothing to do with the fulfillment of this exercise.

This is a painful statement for me to make, because the reason for its truth has to do with an element of our campus life that I hold to be quite valuable and in many ways sacred. Though many flippant answers have whirled through our heads from time to time, it now seems that the real reason for difficulty in administrating this important event in our academic life lies in the fact that the faculty's pastoral concern for the students is not adequately guided and reinforced by the seminary as an academic institution. It is ironic, but in our present structure the faculty's

genuine concern for each individual student is distorted, and ultimately fosters intellectual laxity. Because the faculty is personally strong enough to admit its own mistakes, and is discerning enough to spot flaws in the system, it is more willing to excuse a student's blundering in the exam. Because the faculty realizes that the students have been confused, they upgrade exams to see that a very high percentage pass. This pastoral concern is a rare virtue, and I hope that it never leaves Princeton. But is there not some institutional way by which this concern can be channeled into a clearer, more vital handling of these exams?

I think that there is. Further, it appears that great strides to improve the situation are now being taken by the administration. For many faculty members what I have to say may, therefore, be old hat; but let me nonetheless set down a few thoughts that have been brewing for some time.

(1) Let us come to a clear and explicit statement of purpose for the general examinations. Many students have fond memories of the comprehensives that rounded out their college careers, and afforded them an opportunity to synthesize the themes and insights of their education. The misleading term "comp" is too often tacked onto the generals, giving the impression that they are designed to guage our comprehensive knowledge in a field of study. This is bad. Why not all come to an agreement that Princeton hopes to graduate students who have arrived at a given level of knowledge in each of four areas, and who have proven this by passing exams. Generals are thus negative, not positive. They are not to test how far a student has progressed in a discipline, but to check and see that he has done the minimum.

(2) If this be the intent, then it would seem that courses ought to be accepting far more responsibility in moving a student toward the general examination. When our class entered in September of 1963, we were led to believe that course work would be toned down so that a student might be freed to prepare for his generals. No required course has yet violated this notion. Because it seems that required courses are introductory, and because required courses have been the least demanding for our class, we have been deprived of guidance just when we needed it most --- at the outset of study in a discipline. If generals are to check our basic minimal knowledge in an area, why do introductory courses not dedicate themselves to giving us just that?

(3) But if Stuart Hall needs to become more af an aid to our preparation, so does the syllabus. Preparing for the exams this January was a chore that required a sense of humor. The entire corpus BD, including returning interns, was eligible to take the same exams. Each class had its own syllabus, spelling out the requirements in different terms. These J, M, and S documents were tied together by an 'oral tradition' which was readily demythologized to 'rumor.' At no time was an official notice sent to students explaining how to meet this problem. Realizing the hopeless enormity of some departments' syllabi and the contradictions in others', most students quickly jumped to the conclusion that the syllabus was virtually useless; and they were right. But is it not possible for the faculty to offer a list of the absolutely crucial literature in the field, limit it, and hold us to it? This would seem a logical way of approaching a general exam, if we accept the fact that it is to test only our basic knowledge.

(4) The giving of these exams ought to be more compatible with the notions of senior concentration. As the situation now stands, a student finds his senior year plagued by efforts to gain general knowledge in the four departments --- a thing he should have done during his first two years. It would not seem unreasonable that students be required to take all four generals in order to be eligible for senior year. Discussion has been advanced about three generals and a comprehensive in the field of concentration; but this would force too early a decision on a major, and would unnaturally bind us to it. September of the senior year ought to be an absolute deadline

for taking the fourth general.

(5) Many students who are academically responsible have been accused unjustly of irresponsibility for putting the exams off too long. In reality these students do not wish to take an exam unless they know that they can do well enough to satisfy their own intellectual standards. They like good grades. An early taking of the exams would be more palatable to these students if only a pass of fail grade were given. Such a grading system would be more in harmony with the intent of the exam, and would point out that the exam wants only to prove minimal knowledge.

(6) The administration's quest to find acadamia has aborted in their decision to limit the number of times that a student can take a general. It has jeopardized the freedom of study and forced many to delay too long the taking of the exams. It has further forced the faculty to feel obliged to pass students who ought rightly to have failed.

The result of the above thinking would be that a student entering Princeton Seminary would have been mailed a standard syllabus when he was accepted for admission. If he wished he could try his luck at generals as soon as he arrived on campus. A religion major could probably do quite well in the theology general, and thus prove his advanced standing and avoid introductory courses. Generals are not something toward which we ought to gear our study, but are things to be gotten out of the way. Students would be more willing to tackled the exams; they would be able to refer to introductory courses, and to a clear but short syllabus for preparation; and the faculty would have the freedom to fail a student without endangering his future. By accepting the negative thrust of the general exams, Princeton might make them a more positive part of her curriculum.

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A PLEA FOR PERSPECTIVE

by William E. Chapman

The out-pouring of comment regarding the proposed "Confession of 1967" has now settled down to something like the peace and serenity of the New York Stock Exchange on a 9-million issue day. The discussion thus far has centered on whether specific doctrines ought to be included or omitted from the document, and the form appropriate for these items.

Curiously, a major point the "Proposal" contains regarding a prior theological question has not been taken up in the printed discussion. I submit that it would be helpful to the Church, even at this late date, to turn their attention to this point, one which might easily prove to be an Archimedian point for perspective and leverage on the issue.

The Committee proposes, as they indicate, a new answer to the question, "What should be the function of a confessional statement in a contemporary American denomination?" The contributors to this journal have passed over this matter and have demonstrated that their unstated answer to the question diverges significantly from the position of the "Proposal," yet without directly discussing the matter. It is time to bring both assumptions or answers to the question under the light of theological criticism.

The Westminster Confession implies, as have all previous confessional and

creedal statements, that its function is to provide a basis for distinguishing a bona fide churchman from an outsider. Purity of the Church is viewed in terms of protecting holy things from the incursion of improper external opinions. From this position, complete and explicit doctrinal statement progressively strengthens the dividing line, becoming a more efficient defense against the subtler form of theological impurity.

The Barmen Declaration seems to be a transitional statement from the historic or traditional view, which would explain its inclusion. The separation of 'true' from 'apparent' Christians is still a very deep concern. But the bases for the distinction are dynamic, as well as doctrinal. Specific courses of action are indicated as arising from doctrinal affirmations.

The Confession of 1967 continues this tentative movement toward a functional understanding of confessional statements, in positive rather than negative terms. A basic, admittedly minimal doctrinal basis is stated, to serve as a rallying point for the Church around its central faith. Diversity in other issues is presumed, and perhaps welcomed, as indicative of the freedom which Jesus Christ gives His Church. Beyond the base, however, there is explicit awareness that the Church which gathers about this faith must also engage in a dynamic movement toward the external environment in which it finds itself. Section II provides clues to the nature of this mission, sketching the major outlines of challenges the Church must face. All of this is then put in the context of the eschaton, when the mission shall be finally fulfilled.

The newness of the Confession of 1967 thus appears to be its de-ghettoization of the Church. The former emphasis on the precise location of the dividing line between "us" and "them" is transformed into a call to be reconcilers beyond the community of faith, to be the light of the world in an increasingly dynamic way.

Such a way of putting the faith runs the risk of two unfortunate outcomes. On the one hand, such explicit statements about the implications of the Gospel may disturb many people, who are more comfortable with abstract theology than with definition through down-to-earth witness. Since we believe that Christian faith must be relevant if it is to be legitimate, the risk seems unavoidable. On this point, the Confession appears much more modest than many would wish.

On the other hand, there is the risk of enshrining what are meant to serve only as clues. The three generalized lines of mission proposed are also quite modest. The dating of the Confession, which provides built-in obsolescence, reminds us of the need to seek to be God's reconciling people in the midst of all the changes and chances of this mortal life.

Unfortunately, the debate on the function or role of a confession has not yet begun. Here is an opportunity for all of us to engage in a fruitful discussion of the nature of the innovation of "1967." The further debate on whether the Confession appropriately applies this insight through its content would then be in order. To continue without looking at this matter seems to bind us to the assigning of relative weights to specific doctrines without any clear guideline for the enterprise.

I am convinced that the Committee, in proposing this perspective on the function of a confession, has done the wider Church a great service. The function of the Church can fruitfully said to be the witnessing of the power of the Gospel to the world where it finds itself. It is appropriate for its confession to take this same stance. No longer is society seeking to invade the Church, which would then lead us to concern about exclusion. Rather, the Church must witness to an increasingly disinterested society. The Proposed Confesion of 1967 appears to be one modest step

in this direction.

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A LITTLE SMARTS

by Paul Mickey

The following is a letter from a Maryknoll sister, as a reply to my article, "Ecumenical Reflections," in VIEWPOINT, February 4, 1966. Her vigorous response to the Roman Catholic rediscovery of "The Word" of proclamation speaks directly to a Protestant heritage gone flat.

"Dear Paul,

Many thanks for your letter and please know that it was our privilege having the Princeton group with us for the day [referring to the visit on February 16]. The Sisters also found it a moving and grace-filled experience.

You article on "Ecumenical Reflections" was of interest to me, in fact, it made me somewhat angry. Since you encouraged 'openness' which has to be, I hope my reactions to your article will not offend you. First of all, you are completely right about us Catholics or Romans just discovering --- or better --- rediscovering the exciting reading and proclamation of 'The Word.' The Bible Vigils and Prayer Services and Scriptural Readings are all new, and fresh and mean that we are growing in them. What amazes me, is all of this is no longer exciting for the Protestants because it is so "familiar."

Martin Buber tells us that "it is the attentive man who is aware of the new creation at every moment of life." If the wonderful mystery of proclamation is 'old stuff' with the Protestants, then you are missing out on the new creation and it would seem best, that you became aware and begin to 're-discover' for yourself this wonderful, exciting moment of The Word. For it seems to me Paul, that if you are truly aware of the Catholics' discovery, you would rejoice with loud voice, for we have come alive to something you already have as a living force in your life.

You see there is a failure here, for ecumenism cannot be all sugar and cream, it's a two way street of giving and taking. If you were aware of our new discovery, then it was your opportunity to give us of what you already have known.

Ecumenism means we need each other to grow in this understanding and respect. Certainly, we have a long way to go in this new realm of sharing, but at times, it seems we do find it easier to disagree than to understand!

As far as 'the Maryknoll seminarians discovering that proclamation involves a contextual setting' --- I feel you are somewhat right on this point too. But since I was not at your session, I cannot in justice comment fully. However, there is one thing I am stronly convinced of, that is our role in the world today. We are tending towards 'fitting' ourselves into the situation (with or without a dogmatic basis) of the secular city --- without truly proclaiming our one true witness: 'Love of God and Mankind'. If we want to proclaim truly the Word, then there is no other way but to live the Word. But, how do we live it --- as the 'everymen' --- for --- no. I am a 'professional' witness of God. Our light is not to be put under a bushel, but to shine forth in the darkness for all men to see. The secular city needs God and I as a Prophet must discover how to keep Him alive to all men.

Ecumenical discussion must proceed beyond mere surface agreement. Otherwise there is no real encounter. We have to learn how to open and share without the fear of disagreement or try to make everything sweet. Ecumenism is not easy! If it were, it would accomplish nothing. We have centuries of misunderstanding behind us, it would be unreal to think that we can now discard them and meet each other. We must meet each other, yes, but --- face to face, completely open and completely willing to give and to receive.

Well, Paul, I guess this could turn into a new type of Epistle, so I better close here.

Do tell the group that we are looking forward to coming to Princeton in May. And I also hope to attend the March 5th meeting at Biblical in New York.

Always, we are one in prayer,
In Our Mother
Sister Mary Mitchell"

* * * * * * * * * * *

EXISTENTIALIZING

by Robert K. Bohm

They have taught me how to tread
Mental mazes through men's heads
And to track from what is said to what is meant;
They have charted out the drives
Running through our psychic lives,
But none's shown a road to lead me to repent.

I have studied with much care
Theologians'views of prayer
And what litanies and liturgies should say;
Now my organ's trained to speak
At God's altar ev'ry week,
But I'm still not sure that I have learned to pray.

In my classes I can learn
The dimensions of 'concern'
Turned to world or to the ultimate above;
And my ethics profs' intent
Is to make me 'relevant'
But instead I yearn to learn to burn with love.

Though my tongue can lick around
Any Greek or Hebrew sound
With dry, scholarly delight at its strange savor,
Yet there's something they've erased:
I have never caught the taste
Of rich grace's wild, intoxicating flavor.

There appears a gnostic tone
In their stress on what is known,
For they teach me how to think, not how to be;
I confess I'd much prefer

VIEWPOINT

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WHERE HAVE ALL THE MODERATES GONE?
A REFLECTION ON THE QUIESCENT STATE OF SOCIAL ACTION AT P.T.S. WITH TWO CONCRETE SUGGESTIONS

by David W. Wills

The anniversary of the march from Selma to Montgomery is upon us, and with it comes memories of the hectic days here at Princeton which saw the birth of the Special Committee for Social Action, the sending of representatives to the march itself, and the creation of a highly charged atmosphere in which there was resentment as well as excitement, anger as well as relief. I am particularly reminded of the concern and counsel of those who claimed a basic sympathy with the committee's goals, but were disturbed that the agressive style of the group's action had created so much tension that more harm than good was being accomplished. Their argument, as I recall it, was that real gains in racial reconciliation, whether nationwide or on the Seminary campus, could occur only in an atmosphere of peace and rationality. Fomenting a conflict, they suggested, could only serve to delay the evolution of better racial attitudes and practices.

Twelve peaceful months later, I find myself asking "Where have all the moderates gone?" Whatever became of that legion of seminarians who supposedly could not condone demonstrations and lawbreaking, but were waiting in the wings for less controversial forms of involvement? Whatever happened to that band of regionalists who condemned any attempt to go solve someone else's problems but expressed the conviction that local work must come first? What became of all those who explained their passivity last year on the grounds that they were waiting for "a more convenient season" for racial involvement?

The Special Committee for Social Action (SCSA) offered every seminarian a chance to participate in a voter registration project in Atlantic City last Setember: seven students participated. The committee in November sent to every student a letter offering forms of involvement ranging from demonstration to tutoring and research (who could be against tutoring or research!): fifteen students took the time to reply. The Committee arranged to have the UPUSA's chief executive in racial relations, Dr. Gayraud Wilmore, speak to students in December: about thirty came. The Committee, with a special appeal from Dr. McCord, sought volunteers for the project Freedom Christmas, involving voter registration in the South: only one student applied to participate. Such has been the response at Princeton Seminary to a restrained and low-pressure appeal for continued concern for the race problem in America.

Now I am not so nearsighted as to equate participation in SCSA projects and concern for race relations, but I am quite sure there is a meaningful correlation. On the basis of the evidence, the "moderate hypothesis" of March 1965 (i.e. peace brings progress while conflict is destructive) can be dismissed as mere wishful thinking. The truth of the matter is that a false peace breeds apathy and apathy merely reproduces itself. The situation at Princeton Seminary will never change until a sufficient number of students are willing to make such persistent nuisances of themselves that their colleagues can no longer deny the existence of a complex and suffering world for which they are very much responsible. That is a narrow gate from which we can no longer escape.

So much for polemics. I do not want to trivialize what I have said by offering palliatives that will obstruct any real encounter with the situation, but there are a couple of concrete suggestions which I would like to offer.

(1) To the administration and faculty: In spite of the occasional noises that are made about training the minister for the new age, there is a clear cut traditionalism built into the curriculum. This is most clearly evident in the area of required practicums. Every B.D. student, regardless of his vocational intention, is forced to do very practical work in the areas of speech, preaching, counseling and administration. It is assumed that a study of the psychology of communication, the theology of Bible and revelation, soteriology and developmental psychology, and the doctrine of the church do not suffice to prepare a student to function practically in related areas. Yet, a dose of "Christian Witness" and a smattering of syllabus books are expected to prepare a student to function at those places where church and society interact --- that is, if it is really regarded as necessary to prepare him for such.

Or to put the same thing another way, why is it that so much of the burden of preparing the student to function in the social-political realm is placed upon student organizations, while such responsibilities as preaching and counseling are handled by the curriculum? Imagine a situation in which the whole counseling and clinical-training program from the foundations practicum on up was eliminated and the student council Faith and Life Commission was left to sponsor meetings on pastoral care. This is precisely the situation of the minister's responsibility for social action on this campus today.

Therefore, as a minimum, I would recommend the creation of a six-week practicum during the junior year on "Church and World." Through field trips, speakers, and panels centered on the practice of Church social action (rather than the theory), it would help stimulate interest among students in this area, and communicate to them their church's conviction that such matters can no longer be considered peripheral. This is not really much, but it would in its own way do as much as preaching and counseling practicums --- which are far from useless.

(2) To students especially: To those of you who lack the time or inclination to become involved with the SCSA or other campus social action groups, may I suggest that you at least consider financial participation. Most civil rights groups are feeling a real pinch now that the fad is over, yet the need for funds is increased. If you really believe the genuine achievements in race relations are made in the times of quiet, why not give some money to make the quiet work possible. The addresses of most Civil Rights organizations are easily available; I myself will be happy to supply those I know to anyone interested. Also the Special Committee for Social Action is trying to increase its funds to support special projects which our own students are or may become involved in. Contributions to this group may be left at the receptionist's office in the administration building (make checks out to SCSA).

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ANOTHER LOOK AT DR. WHISTON

by Judith A. Boice and Earl S. Johnson Jr.

Having spent considerable time with Dean Charles Whiston, listening to him and questioning him, we feel competent and almost compelled to state that he was not speaking about the transcendent, reality, or a vital dimension of the alter ego. He was not talking about a concept of being, or an abstract principle of the good. He was talking about the God of the Hebrews and the Christians, the God who is alive and who has personality.

Dr. Whiston struck this seminary at the heart of its ineptitude and spiritual impotence. It's no wonder that some of us have become defensive. What he said was of such importance that each of us must either humbly try to improve ourselves or lash out with blind rationalizations.

Perhaps it is possible to find Reality or Fellowship in times of academic inactivity, whatever that is, and certainly God can speak to us through others, but we doubt that we find God in the human community, at least at Princeton, because there barely is one here. We all sip our tea and speak of Michelangelo, staring into empty faces. There can be no community where God is ignored. And while it is possible to meet God in our studies, it is just as easy to exclude him. Certainly there is no need for academic negation, but one must do more than study about God. Unless we are to become lopsided Christians we must worship God as well. Dr. Whiston is no pietistic ignoramus, but the Dean of a seminary and Professor of Systematic Theology. Intelligent men can also be concerned about spiritual vitality.

The title of Tony's article, "It's You and Me, Lord, Right? Wrong!", shows little personal contact with Dr. Whiston and a complete misunderstanding of what he came to say. The whole point of his prayer groups is for people to come together in community and look at the real world with Jesus Christ. As members of a group that is now trying to do this along lines he suggested, we can say that this is no monastic discipline but a time when we look forward to each week because it is a time when God does speak and when real community, such as we have neverfound before at Princeton, exists. If it is isolation at all, it is isolation with God and it takes discipline because facing God is a terrifying and humbling experience. Prayer is not the "Gimme God Blues" but is communication with a living being --- two way communication.

This is the challenge that Dr. Whiston brings us. Do we have the courage to let God speak for a change? Will we listen long enough to know that our faith must be anchored in Christ rather than in ourselves or those around us?

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THE OPEN TOMB

by R. K. Bohm

The Body of Christ in a linen shroud
Pure and white as the sacred Host
Was laid in the gaping, devouring grave
And the mouth of the cave was closed.

Thus Earth once received holy Eucharist
And the tomb, with the stone rolled clear,
Is open eternally singing hymns
Far too strange and too sweet to hear.

* * * * * * * * *

THE NON-DINING HALL

by Randall Nichols

no metaphysical

nor can I even take recourse to the ongoing interests of theological education. Were this not a public medium I could get to the point faster and with fewer letters per word.

Let me try in advance to forestall the ire of the waiters themselves, who are more often than not as much victims of the system as the diners. With an exception here and there my complaint is not with the waiting staff. I am well aware that more and better men than I have tried in vain to reform the refectory. So I shall be devious and cast this splenetic bit in the form of an apology, to wit:

Item One: Mrs. Larry Ligo has a beautiful voice, well-trained, and powerful when she wants it to be. Last Tuesday we of the dining hall were treated to excerpts from her forthcoming recital. She was accompanied by one competent pianist from the Choir College, and I would guess a dozen of our own personnel on the kitchen crew. Let's be blunt: it took the kitchen crew about as long to clean up as it did Mrs. Ligo to sing, and it is a damned shame they had to be in the same race. Mrs. Ligo did not, to my knowledge, drop a note; but her native, impromptu accompaniment must have dropped every third dish and utensil. Thirty minutes' worth of convenience for a few kitchen workers were exchanged for the uncountable pleasure of fine singing. I suppose it is presumptuous of me, but since no one else is saying much, may I in behalf of your audience apologize to you, Chris, for the disrupting cacophany that marred an otherwise superlative performance?

Item Two: This apology is addressed to every speaker who has had the misfortune to address a dinner meeting in the small dining room. Any such speaker is likely to have to dodge waiters cleaning tables and depositing silverware onto aluminum trays (from about three feet in the air), and it makes not the slightest difference to the waiting staff that a (conceivably) distinguished guest is trying to say something above the din and confusion. If that were not enough, the doors between small dining room and kitchen (all of which may well be standing open) transmit most of the kitchen sounds, including the wheezing and grinding of strange dishwashing machines, the crash of falling plates and cutlery, and the competitive vocalizing of the kitchen crew.

Item Three: An apology to various guests in the main dining hall (not to mention our own students) who in the midst of table conversation have had every scrap of table setting whisked away from under their noses. I recall two incidents in particular, one with Dean Charles Whiston. We were the only table left in the refectory and everything had been taken away. In the confusion one student had the presence of mind to hang onto a glass of water for Dean Whiston, and I grabbed a flying saucer for an ash tray. I looked at the clock to discover it read not quite 6:30. The same thing a few days ago at lunch, when several of us were discussing the vocations conference. Again I noticed the clock, which stood at twenty-five minutes past one. Now it does not seem to me that thirty minutes, even forty-five, and (were we a normal society) an hour is excessive for enjoying a meal from start to finish, without leaving the table. In fact, let's compromise: if someone can hold off the waiters and their squirt bottles for a guaranteed thirty minutes past the time we begin to eat, I will shut up. But any dining system that takes my money, gives me lousy food, and expects me to eat it and talk without complaint in less than thirty minutes is kidding itself. Coffee in the lounge (which was discontinued this year, for no apparent reason) helped a good deal. Give us thirty clear minutes and a pot of coffee in the lounge. Deal?

Item Four: The other day I was enjoying a cup of coffee in a local restaurant,

with some friends, and halfway through the first cup it dawned on me that I was putting cigarette ashes in the saucer. The ash tray sitting on the table was plopped under my nose; it did no good. Every time I took my mind off the cigarette the ashes went back into the saucer. Thanks be to the dining hall for teaching me manners. Now smoking may be a great sin, a detriment to the health, and obnoxious to non-smokers. It is also, like shoes, an accepted social custom which will give archaeologists of the future a whole new item to add to their catalogues, namely the humble ash tray. Where are the ash trays? An old beer can will do, but it is simply negligent of the food system not to provide some receptacle for tobacco ashes. We do not come to table to be reformed or to maintain the fiction that nice people do not smoke: we come to eat, smoke (according to taste), and talk. Is that so bad? If this item too is to be an apology, let it be to anyone who has ever sat next to a smoker --- and even to the smokers themselves --- who has had his digestive gears stripped a little by the sight of a greenish slime in the bottom of the coffee saucer next to him.

Item Five: How long does it take to eat lunch? Twenty minutes to belt the food, yes, but in reality it takes one hour and fifty minutes, one hour and thirty of which are wasted. The lunch hour of 1:00 effectively disects an otherwise valuable block of time. Woe betide whoever needs forty-five minutes after his 11:40 class to do something, or whoever would like to eat at noon and have two hours of early afternoon free. What is the chance of moving lunch one way or the other, or extending it over a longer period? None. I thought so. The next time some professor or administrator complains about not having an hour free for class or conference, let him consult the dining hall. They evidently have time to burn.

End of bitching for the moment. I propose no crusades, but simply a few good manners from the Institution, which is ever fond of saying what it expects of us as students and ministers.

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AN OPEN LETTER

by Jack J. Schilthuis

An Open Letter to Damon D. Hickey in reply to his article "Law and Freedom at Princeton Seminary" in the February 18, 1966 issue of Viewpoint.

Dear Damon:

You plea to be allowed to "put away childish things and learn to live, under the aegis of grace and freedom."

I regret that you do not realize the freedom and lack of rigid scheduled discipline which you have right now at the Seminary. If you go into the pastorate, you will never again have it so good in terms of compatible associates --- both fellow students and faculty --- tools and environment for intellectual and spiritual growth, and time to make the most of them.

The local congregation as we know it today allows more personal freedom to the minister than is allowed in almost any other profession; but it too can be suffocating or stimulating depending largely on you.

I pray that you will take another look at yourself to determine what you can do to make the most of the most favorable circumstances which you now have at Princeton Theological Seminary. If you spend three years at Seminary and find that too deadening, heaven help you when you get into the parish!

The Seminary can be liberating, and so can the parish, largely depending on what you make of the opportunity that God is now giving you.

Jack J. Schilthuis '65

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MY AFFAIR WITH LIFE

by Richard Young

Life-----I love you!

What if you capriciously thwart my affections?

It only serves to strengthen my desire,
Cunningly motivating me toward my real self
By beckoning me come hither,
Purring promises of reward,
Spurring me on to deeds I dare to do;
For you have pledged me pride and
Fulfillment for the difficult job, well done.

But why should you ever withold satisfaction?

Have I not always done my best?
I thought I had.
Have I been too self-proud,
Feeling myself better than
Those of less aptitude, learning,
Or poorer condition?
If this be true, I chide you not
Nor diminish in my love for you.

For if all my existence were on the credit side
And none in the debit column of my life's ledger,
How could I estimate the sum of my condition?
One must realize a loss to comprehend a gain.
And if I had ventured every possible task,
Done my best, succeeding always,
Where would I find the test of my self,
The zest for being,
And ultimately, my self itself?

Woe to the man who tries all and succeeds!

So again I sing:
What if you capriciously thwart my affections?

Life-----I love you!

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CAMPAIGN STATEMENT

by James Brown*

One thing which is lacking so much of the time here at Princeton Seminary is a sense of community out of which could emerge meaningful and lasting commitment --- whether it be to the civil rights movement, or to the development of a community of prayer, or to some other area of concern. And at least a part of the sense of frustration which so many members of our community feel stems from what I suspect is an underestimation of what the Student Council can do to locate and direct existing currents of interest. The following are examples of segments of our community which are often isolated from each other and which I would try to integrate more fully into the corporate life of Princeton Seminary.

First, the Junior Class is too often ignored when it comes to setting up the various committees which make up our student government. If elected, I would attempt to open avenues whereby the leadership ability of the Junior Class could be tapped shortly after the fall term begins, rather than waiting until the Middler year as is so often the practice.

Second, I am convinced that not enough has been done in the past to bridge the gap between off campus and on campus students. For example, those married students who have voiced concern about the seemingly inadequate counseling services available to them have found it difficult to express their problem in a concerted way. Part of the reason for this, I feel, is that of the thirteen members of Student Council this year, only two represented the off campus students. Therefore, if elected I would try to establish a more equal representation.

Third, I cannot help but feel that the foreign students are somewhat ignored in the overall life of the seminary. If elected, I would do my best to get these students placed in groups such as the Church and Society Committee and the Theological Society so that the Seminary community as a whole could benefit from their different and challenging perspectives. Some of this kind of interaction has begun to take place; I would like to see it greatly intensified.

I have mentioned these areas because I feel that they represent the kind of isolation which so often keeps us from fully realizing the potential we have as a Christian community. Happily, great strides have been made in recent years in terms of drawing our community together; the following are the types of things which I would like to maintain and expand if I were elected President.

A year ago the Faculty Committee on Community Life invited the Student Council President to one of its meetings --- this being the first time in recent years that the faculty had indicated this kind of concern in hearing directly about the major problems of the student body. This year the entire Student Council was invited to such

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a meeting; it is this trend toward cooperation which I would try to sustain.

Also of significance is the fact that this year Princeton Seminary students were instrumental in the establishment of the coffee house at the First Presbyterian Church, and continued to give strength to the tutorial program. Next year I would hope that participation of this kind could be enlarged to include more of us.

Another problem of recent years has been that of finding ways to maintain a sense of perspective concerning the curriculum as designed by the faculty on the one hand, and as it is experienced by the student body on the other. The questionnaire which the Academic Commission is now in the process of sending to members of the student body is one instance of how the Student Council can present to the faculty a valuable index of student opinion. Next year I would look for similar ways to enhance this kind of communication between students and facutly.

At this juncture I want to stress that if elected I will not expect to establish a utopian community where the problems which I have enumerated will no longer exist. Rather, I am concerned that we as students face our situation here as it really is, for I believe that the best way for us all to manage the conflicts which so often separate us is to bring them out into the open and then direct them into constructive programs and discussions.

In conclusion, if elected I will try to maintain the existing trend toward a stronger sense of community here at Princeton Seminary, for I am convinced that if the seeds of discontent which now exist could be shared and creatively channeled, programs of outreach in all directions could become a possibility. Whereas at present our campus is marked by a highly introspective and individualistic atmosphere, the emergence of a stronger community spirit could very well pave the way for all of us to share better our Gospel with each other and with the world around us.

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CAMPAIGN STATEMENT

by J. Randall Nichols*

Up until a few days ago I did not think I could be elected anything, when it developed that I might have a crack at Rat Inspector, an office of little acclaim but far-reaching consequences. With that optimistic precedent set, I am now a candidate for president of the student body, and some things that I have had in mind for a long time now become a platform.

I am supposed to be some kind of iconoclast or critic, but I don't like those

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descriptions unless there go with them alternative positive ideas and concerns which are in mind as means of improvement. These are the things I am running on. Frankly, I have an ideal ahead, and I would be deeply grateful for our approaching it together.

It is customary for candidates to say what they think the office of president involves, and what the Student Council is or does, anyway. How many times this year have I heard people wonder aloud, and with justified annoyance, just what we on the Council were up to. Here is my idea, which I think reflects both present realitites and a graduate school ideal: there is no such thing here as "student government," certainly not in any college or high school sense. Given the political realities of Princeton Seminary, I do not think we ought to beat our breasts and try to create a representative pep squad that would alternately lick the boots and box the ears of faculty, administration, or student body. What we do have, and what I propose to build on, is a confederation of involved commission chairmen who (a) sponsor projects relevant to their special constitutional interests (such as church and society, academic procedures, class business, etc. and (b) undertake as a body special projects such as communication with faculty, "creature comforts," etc. I see the president as really an executive officerof this confederation: his strength and efficacy lie in wise appointments, delegation of responsibilit sensitivity to needs of the campus, etc. He is not, let's face it, the mayor of the seminary community. Such an executive officer I would try to be, an executor of your desires through the appropriate active commissions. The commissions can and do work if they are well directed and if responsibilities are wisely delegated to them.

What we have, in a word, is a student organization, but it is not a governing organization.

Now to the specifics, which I would like to introduce with a recent incident in which a professor began his course with a statement to this effect, "You are ministers. Now, at 2:20 this afternoon, you became ministers if you weren't already." After a year and a half here, that was the first time I had heard --- or even thought --- about my calling in that way: You are a minister, now!

This leads me to say that the most important single day, so to speak, in our seminary education is the day after we graduate. If on that day we have suddenly to become ministers of the gospel, we aren't going to make it. And if either the seminary --- through faculty, curriculum, administration, etc, --- or students have not geared their seminary education to this most important fact in our lives, that we are ministers, can we really have gotten the best professional theological education?

Granted it is hard to pin down, but what I want to see and what I am offering you as a goal to work for is the dawning realization and permeation through every nook and cranny of our lives that this is a "graduate" school in a unique, strict sense: we have already graduated into our calling as ministers, and everything that happens to us here is or should be colored by that fact.

Now from this premise, here are some specific "proposals" I have, which, because they were not cooked up especially for this occasion, may not sound much like campaign promises.

(1) Whether we really relish it or not --- and I for one am more excited about this than anything --- we as ministers are preachers. Especially for the man who intends the parish (as opposed to teaching, say) I am tired of seeing preaching become the Cinderella of more eligible, faddish ecclesiastical step-sisters. How many of us are going to graduate as preachers having preached as few as two or three sermons at Princeton, or at all? There are exciting, "relevant" things happening in preaching, and I would like to see some of the excitement generated here. The same could be said of other forms of communication in the church, because as ministers this seems to be our business, to communicate the love of God in Christ.

(2) I enjoy working with young people, and have worked with them often in the church. But there is a great danger in thinking of ourselves as "kids" instead of ministers, because on the day after we graduate we find ourselves thrust into a ministry which includes, maybe for the most part, adults. It's going to cost me votes, but here goes as long as our seminary ministerial activities are confined to leading junior high volleyball tournaments we are not training ourselves completely enough as ministers. We need to move with adults, live as adults (maybe even parents), take the responsibilities of a ministry as adults and to both young people and adults. I can think of no more damning "compliment" for a minister to receive than "He's such a really superb worker with the high school people, but of course he's not old enough yet for a real ministry with adults." I've heard it said, and it's a pile of rubbish. It is also in large measure our own fault.

(3) How much association have we had with other professionals in the field, other ministers? Our field work supervisors, our home ministers, and that's about it. Small wonder some of us are so thirsty for information about the day to day business of conducting a ministry, for shop-talk, if you please, for something that thrills and aches like a real ministry because we are real ministers and want to be about our work. There is a regular flow of ministers through the Continuing Education Center, and there are some of the best ministers in the country within a three hour drive of Princeton. Why couldn't we take advantage of them, assume our already existing roles as colleagues --- very junior, perhaps, but fellow ministers in any case.

(4) One last item before a concrete proposal I have to make. The inner-city is one of the most stimulating ministries available, as I understand it a kind of ninth circle of the minister's forming and calling. It is crucial. But it may have gotten out of hand, when the kinds of ministry many if not most of us will enter are negelected for its sake. I have in mind the suburban ministry to people who are as troubled or elated, as damned or godly as any in the country, and as much in need of our attention as ministers now. You could even put it more generally: we do need to think about new forms of ministry, but we cannot be allowed that luxury if we neglect the forms we now have and on which many are depending (and, I daresay, finding helpful) now.

What I propose is in keeping with my confederation view of the Student Council: a new commission, perhaps called the Commission on the Ministry, whose job would be keeping us aware of what it is like to be ministers, of just what the profession is and is doing. It would act as a stimulus to us and to the Seminary, in addition to performing the more specific tasks of arranging seminars, speakers, and working for renewed dedication to the proposition that we are ministers now. There are other ways of approaching the needs I feel exist for us, but I will be especially interested in your reaction to this particular suggestion.

I would like your interest and your reactions, pro or con. I would also, though it is difficult to say it right, like your support and confidence, to act as your executive officer, subject to your needs and desires as ministers now. If there is anything else at stake---- such as a ministry later and a last college fling now, or a good round of complaining for no positive reason now --- I do not want the vote. I hope we can get together as ministers.

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(Editors' Note: Following is a resolution passed by the Student Council, and printed here at the Council's direction. The Council hopes that students will express their reactions either in the pages of VIEWPOINT or to individual Council members.)

RESOLUTION

On motion of Mr. Nichols, the Student Council of Princeton Theological Seminary, at its meeting of April 14, 1966, adopted the following resolution:

WHEREAS, the Student Council of Princeton Theological Seminary is a body concerned with the academic and spiritual welfare of the students of the Seminary, and with their personal comfort; and,

WHEREAS, the conditions of communal living on the Seminary campus have lately been of great concern to the Council, particularly as regards the facilities and conditions of dining together in the Campus Center Refectory; and,

WHEREAS, the expressed sentiment of the members of the Seminary has recently been critical of present dining conditions, and hopeful of improvement in several respects; and,

WHEREAS, a committee of the Student Council studied and noted the menu, quality of food, and service during a recent period; and,

WHEREAS, dissatisfaction with the present dining arrangement has localized in the following particulars, to wit:

(1) the scheduled dining hours are inconvenient,

(a) insofar as a five minute period for lunch and dinner, and a fifteen minute period for breakfast, in which to arrive at the dining hall, be seated, and begin to eat is insufficient and inconvenient especially for those who by necessity or preference require more than a five minute leeway in their regular dining times, as has been evidenced recently by residents of Tennent Hall who have been turned away from meals after arriving less than five minutes late;

(b) insofar as the luncheon period occurs for not more than a half-hour in the midst of a one and three quarters hour period, interrupting and pre-empting thereby a much larger period of time than necessary;

(c) insofar as the breakfast hour is inconvenient to those whose schedule does not demand dining before 7:30 a.m., and who therefore are obliged to take their breakfast at their own expense in commercial snack bar facilities, even at a reasonably early hour;

(2) there is no selection of food in any given meal, and no opportunity for individual diners to vary their menus beyond what is provided without option by the dining hall, whereas both individual tastes and diet requirements render various of the regularly served dishes unpalatable or inedible, and there is no opportunity to select other dishes;

(3) the quality of the food served --- influenced both by the foodstuff and the preparation for serving --- has been generally poor;

(4) the quantity of food has often been insufficient to satisfy normal appetites, particularly when,

(a) some of the dishes are inedible and no substitute is available;

(b) allotted table servings are insufficient to serve eight people and no more food is to be had from the kitchen;

(5) the dining atmosphere is unpleasant and unnecessarily distracting, especially as regards,

(a) noise from the adjoining kitchen and kitchen workers;

(b) the crowded table arrangements where eight people are served at tables ostensibly designed for no more than six;

(c) the uniform seating of eight people per table, with no provision for smaller or larger groups even where such groupings are clearly desired;

(d) the pressure on diners to vacate their tables immediately after finishing the meal, often after a lapsed meal time of no more than thirty minutes,

(e) the architecture and decoration of the dining hall, whose style is that of a gymnasium and whose colors those of a battleship, with the additional problem of exceedingly poor acoustics and traffic provision, for both waiters and diners;

(6) the inability of students and the Student Council to address their grievances with any hope of hearing or solution to the A.R.A. Slater system, which not being local and not maintained by the Seminary is not directly responsive to Seminary diners' desires and real needs; and,

WHEREAS, on several previous occasions delegations from the Student Council have tried without success to effect improvements and/or to seek information through the Slater system and its local management; and,

WHEREAS, campus-wide student opinion is, insofar as we have been able to determine it, critical of the present dining system and eager for major improvements; and,

WHEREAS, the occasional banquets have proved increasingly unpopular with diners who would prefer general improvement in meals rather than infrequent extravaganzas;

THEREFORE, BE IT RESOLVED, that the present dining arrangements of Princeton Theological Seminary be altered as soon as is feasible, and preferably before September, 1966, in the following particulars, to wit:

(1) that present "family-style" dining be replaced by a cafeteria style arrangement;

(2) that in such a cafeteria there be selection among dishes to the extent at least that a single dish with no optional selection not be offered;

(3) that dining hours be extended in such a way that at least one and one half hours for each meal are available for entering the dining hall and beginning to eat;

(4) that seating arrangements be varied to the extent that tables for two, four, six, and eight persons be provided, in such a way that larger combinations can be made if desired from the smaller table units;

(5) that extensive redecoration of the dining hall be undertaken, in such a way that the following features are provided, to wit:

(a) two partitionable small dining rooms where faculty and other groups could dine apart from the main room, preferably utilizing the present veranda for such purposes;

(b) acoustical engineering of the room in such a way that the noise level from the diners themselves is reduced;

(c) separation of the kitchen from the dining room, by use of partitions, cafeteria serving line, or relocation, in such a way that kitchen noise is not heard at all by diners;

(d) redecoration in attractive colors and ornamentation;

(6) a meal ticket or other system whereby a standard portion of food would be served upon presentation of the appropriate ticket or card, but whereby extra portions could be purchased by diners who wished to vary the menu and/or the quantity of their meals;

BE IT FURTHER RESOLVED, that the independent contractor arrangement now existing for provision of meals be replaced by a dining hall management in the immediate employ of Princeton Theological Seminary; and,

BE IT FURTHER RESOLVED, that the quality of the food served be regularly inspected so that improvements over the present state of meals can continually be made, and student dissatisfaction canvassed; and,

BE IT FURTHER RESOLVED, that regular inspection of kitchen procedures be instituted to prevent unhealthy or unpleasant food cooking practices and to prevent culinary catastrophes threatening to health or palate from being served; and,

BE IT FURTHER RESOLVED, that these recommendations be promulgated immediately before the student body of Princeton Theological Seminary.

Respectfully submitted April 14, 1966,
The Student Council, Princeton
Theological Seminary.

The following roll-call vote was recorded on Student Council Resolution on the Dining Hall, by which the Resolution was adopted, twelve votes affirmative, and one vote negative:

AFFIRMATIVE:

James L. Carter
Mark B. Rohloff
Charles C. Martin
Elinor Kirkland
Patrick J. Thyne, Jr.
Jeffrey R. Wampler
George E. Taylor
James R. Laurie
R. Blair Moffett
J. Randall Nichols
R. Kennan Smith
Terry D. Casteel

NEGATIVE:

David W. Wills

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